

Funeral SERMON,

PREACHED

In the Chapel of *Dalkeith* the 6th  
of *May*,

ON THE

RIGHT HONOURABLE

FRANCIS

late Earl of *Dalkeith*,

Who died in *Adderbury* in *Oxfordshire* the First  
of *April*, and was interred at his Burial-  
Place, in *Dalkeith*, the Fifth of *May* 1750.

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By the Reverend CHARLES ROBERTS, M. A.  
*Minister of the licensed Chapels of Musselburgh  
and Dalkeith.*

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*Published at the Request of the Hearers.*

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EDINBURGH,

Printed by W. CHEVNE, and sold by G. WRIGHT Book-  
seller in the *Parliament-Close*. MDCCCL.

# FUNERAL SERMON,

P R E A C H E D

In the Chapel of Dalkeith the 6th  
of May.

ON THE

RIGHT HONOURABLE

## F R A N C I S

late Earl of Dalkeith,



Who died in Agedness on the 6th  
of April, and was interred at his Burial-  
Place, in Dalkeith, the 11th of May 1750.

By the Reverend CHARLES ROBERTS, M. A.  
Minister of the Incorporated Chapel of Musselburgh  
and Dalkeith.

Published at the Request of the Hearers.

## EDINBURGH.

Printed by W. GRIFFITHS, and sold by G. WRIGHT Bookseller  
in the Parliament-Street, MDCCCL.

TO THE  
RIGHT HONOURABLE  
**CAROLINE**

Countess Dowager of *Dalkeith*,  
and her Children,

The following **SERMON**

Is humbly INSCRIBED by

*Their most obedient,*

*And most devoted*

*Humble Servant,*

**CHARLES ROBERTS.**



TO THE

RIGHT HONOURABLE

CAROLINE

COUNTESS DOWAGER OF DALKEITH,  
and her Children,

The following SERMON

Is humbly Inscribed by

THOMAS WATTS

And now directed

Humble Servant,

CHARLES ROBERTS



ISA. lvii. 1.

*The Righteous perisheth, and no Man layeth it to Heart;—and merciful Men are taken away, none considering that the Righteous is taken away from the Evil to come.*

**I**T is a Truth too glaring to be concealed, and, at the same Time, surprising to be told, that Virtue and Goodness are so little regarded in this present World; that Persons, whose Conduct and Behaviour merit the largest Applauses and highest Encomiums, meet with no more Respect from the Generality of Mankind, either when they are acting upon the Stage, or when they are withdrawn, than if they were the Refuse and Outcast of the Nation.—Strange Degeneracy of human Nature!—As if there were no essential Difference betwixt Virtue and Vice, Falshood and Truth!—As if Integrity, Candour and Clemency, tended no more to the Peace and Happiness of the World, than Injustice, Cruelty and Revenge!

SUCH is the Corruption of human Nature, that Men too often admire where no Admiration is due; and bestow their Panegyricks upon Persons, the Pests rather of Mankind, than the Blessings of Society.—How are those warlike Champions, that laid waste Kingdoms, and

A

made

made the World as a Wilderness, held in Remembrance to this very Day?—How have those Politicians, who were so dextrous at contriving the Ruin of Mankind, filled the World with their Fame and their Glory, and employed the Pens of succeeding Ages?—Whilst, alas! no Notice has been taken of the generous and faithful Friend, the liberal and compassionate Benefactor, the disinterested and noble-minded Patriot, who was enlarged beyond mean and selfish Views, and made Peace, Love and Happiness circulate around him.

Now, considering the exceeding great Advantage good Men are to Society, whether in high or low Circumstances of Life, it is equal to a Miracle, why it should be so, that, when the Righteous perisheth, so few should lay it to Heart.

FOR good Men, tho' moving in a low Sphere, are of great Importance to Society, and contribute their Part to the common Interest of their Country: Some by undertaking a liberal Profession, or any Office of Importance to the Publick, and discharging the Duties incumbent upon them with Diligence and Integrity; others by betaking themselves to the Study and Practice of Agriculture, or any useful Branch of Commerce or Business; all by setting an Example of Industry, Temperance, Piety, and all Virtue, which

[ 3 ]  
which are the true Basis and proper Support of  
a Nation.

BUT good Men, if in high Stations, are still  
of greater Advantage to Society; because, by  
their Power, they protect and encourage Virtue  
and Honesty; are the Patrons of Liberty, and  
do vindicate the Cause of oppressed Innocence.  
They contribute their Assistance to protect Men  
in the Exercise of Religion, to secure them in  
a full Liberty of worshipping God according  
to the Dictates of their Consciences, and of  
disciplining and improving their Minds in the  
Study and Practice of all Virtue.—They look  
upon their Pre-eminence in Society, not as an  
Exemption from the Cares and Concerns of  
Mankind, or from consulting the Ease and Hap-  
piness of the Community, but as an Obligati-  
on to attend to it with greater Zeal and Assi-  
duity.

THEY charge themselves with looking after  
the most important Things in the Nation, the  
Security of Liberty and Religion, the Encou-  
ragement of Arts and Sciences, Trade and Ma-  
nufactures; and to the obtaining of all those  
Things which tend either to the Safety,  
Strength and Profit of Society, or to the Con-  
venience, Elegance and Ornament of Life.—  
In short, great Men, if possessed of virtuous  
Dispositions, make it their Business to provide  
for the Relief of the Indigent, which they  
reckon



reckon a much more sublime and noble Gratification, than the idle Amusements and Gallantries of a vain and luxurious Age.—In the moving and elegant Language of *Job*, *They are Eyes to the Blind, and Feet to the Lamè; they deliver the Poor that cry, and the Fatherless, and him that hath none to help him;—and they cause the Widow's Heart to sing for Joy.* But, farther,

**RIGHTeous MEN**, if Persons of Eminence or Distinction, are, by their Example, of inspeakable Importance to Society. Tho' Piety and Virtue, when they are found among Men of lower Degree, do command a good deal of Reverence and Respect; yet, in Persons of eminent Place and Dignity, they are seated to a greater Advantage, so as to cast a Lustre upon their very Place, and, by a strong Reflexion, to double the Beams of Majesty. Their Course, as it is nobly distinguished, so it is happily influential; others do catch the diffusive Ray, and are ambitious to resemble a Pattern so attracting, so commanding. A good Example is a living Rule, that teacheth Men without Trouble, and lets them see their Faults without open Reproof and Upbraiding.—It kindleth and rouseth Men's Courage by a Kind of Contagion, as one Flame kindles another. It raiseth a worthy Emulation of doing laudable Things which we see done, or of obtaining a Share of the Praise and Rewards of Virtue.—A perfect Pattern

tern of Goodness is of exceeding great Advantage at all Times, but especially in a degenerate Age, to check the Torrent of Vice, which otherways would spread itself wider, and bear down all before it.—In fine, it is a Means of restoring the moral World to its primitive Order and Rectitude, and is both the Ornament and Support of Society.

Such being the Advantages of good and righteous Men, it must certainly be an unspeakable Loss to the Publick when any of them is taken off by the Hand of Death; for without them Societies could not subsist, but run into Confusion, and Mankind become Beasts of Prey one towards another. Without righteous Persons to preside in the World, it would become like a desolate Wilderness, in which no Man could dwell but Monsters of the human Race; for all would be in the Situation which was foretold concerning Ishmael, Gen. xvi. 12, *His Hand will be against every Man, and every Man's Hand against him.*

—On the contrary, were all Men just and righteous, were Benevolence and Good-Will universally practised in the World, we should certainly have a Golden Age.—Were all the Iniquity, Ferocity and Inhumanity of Men's Tempers, entirely subdued—were Truth, Peace and Love dwelling in every Breast, and an universal Tranquillity prevailing over the  
Face



Face of the Earth, this present mortal State would be a Sort of Anticipation of that new Heaven and new Earth, wherein Righteousness is to dwell for ever. — How pleasant, how beautiful would it be, to see a whole Nation, or Society of Men, adopting each others Cares, and making them their own; to behold a well-regulated World acting in Concert, as if they were one Body informed by one Soul; to observe Superiors making their Light to shine with a dazzling Lustre before Men, attracting the Esteem, and Admiration of all around them; to perceive Inferiors gladly receiving the diffusive Beams, ambitiously following the excellent Pattern, and Equals living in Unity, Peace and Concord, uniting their friendly Hearts, and jointly promoting the common Happiness. Should this come to pass, the Prophecies of that great Happiness, which, under typical Representations, is foretold, as coming in the Days of the Messiah, would be literally fulfilled. *They shall beat their Swords into Plough-Shares, and their Spears into Pruning-Hooks. Nation shall not lift up Sword against Nation; neither shall they learn War any more. — Violence shall no more be heard in thy Land, Wasting nor Destroying within thy Borders; but thou shalt call thy Walls Salvation, and thy Gates Praise. — The Wolf shall dwell with the Lamb, the young Lyon and Fawning down together, and a little Child shall lead them; and there shall be nothing to hurt or destroy in God's holy Mountain.*

SUCH



SUCH being the Effects of Goodness and Virtue, it is much to be lamented, that Men do not live in an uniform and conscientious Performance of the relative Duties of Life, but are so great Strangers to the Amiability and *Beauty of Holiness*: It is also much to be regretted, that there are so few in the World that are duly sensible of the Worth and Excellence of those Persons, who contribute their utmost Endeavours to restore Mankind to such a State of Happiness and Concord.

AND, if the bright and shining Virtues of illustrious good Men, while in this World, make but languid Impressions upon the Generality of Men, they make still less when they are gone, and too often perish entirely at their Dissolution. Now, who would not be astonished, yea, even confounded, at such a Depravation of Manners?—Rational Creatures insensible to all the Impressions of Virtue!—Good Men, though the Light of the World, and the Glory of the Age, living without being regarded!—Righteous Persons, the Support and Ornament of Society, passing from the Stage of Life, and the Theatre of the Universe, without so much as a Tear, or the least Observation.

I HAVE been led into this Kind of Reflection by the Death of an eminent and worthy Nobleman, which Event I am sorry to relate to you,

as

as the most of you here present are so deeply concerned: However, to do Justice to the Memory of so excellent a Person, and then, in Hopes that so bright and shining an Example may prove useful, and incite us to follow his Footsteps, I shall endeavour, with all possible Brevity and Conciseness, to give you a genuine Account of his Character and Behaviour. I am fully sensible, that for the following Narrative I will be severely censured, and charged as guilty of base Flattery, or servile Complaisance, by those Persons whose Practice it is to criticise and find Fault with every Thing of this Kind. But, as I have the best Authority on my Side, the concurring Testimony of Persons whose Characters are unblameable, and their Veracity unquestionable, that the Integrity of this Man's Life, and the Eminence of his Virtue, were equalled by few, and scarcely surpassed by any; that there was none, under the like Circumstances, who died more lamented, and whose Commendation is loud even in the Mouths of those who find their Condemnation in his Praise: I do not in the least regard their Censure, but am heartily sorry for the Contempt they must meet with from those candid and impartial Persons, who know by Experience, that the following Draught of his religious, great and noble Qualities, is but a faint and imperfect Picture of a bright and shining Original.

As

As just and amiable Ideas of the Deity are the Foundation of all true Worth and Excellence, so this noble Person, bravely resisting the infectious Examples of fashionable Infidelity, was not ashamed to acknowledge God in all his Ways; to live in an habitual Reverence of his supreme Authority, and to express a lively Sense of his continual Dependence upon that Stock of Goodness and Mercy which supports and enlivens the whole Creation.

PIETY, indeed, according to the Opinion of some Men, ought not to be considered as a necessary Ingredient of eminent and distinguished Characters: But this worthy Person, convinced of the Truth, and prompted by the Motives of the Gospel, diligently exercised those Duties of Love, Respect and Gratitude, due by a Christian to all the Persons of the ever blessed and glorious Trinity.

BUT, as all those inward Sentiments of Piety, and those outward Honours and Respects, which the matchless Dignity of the Godhead, and the Relation we stand in to it, demand from us, are inseparably connected with a good and benevolent Heart, a moral and righteous Life; so, if we, in the next Place, take a View of his social Virtues, we shall find them to be of the most generous and godlike Stamp, shining forth before Men with a bright and conspicuous Lustre.



IN every private and publick Transaction of Life, he acted the most honest and equitable Part to all concerned with him ; sure, even in the minutest Circumstances, to gratify, but never to disappoint the just Expectations which he had raised.—His Integrity was so firm and unshaken, as no Temptations could corrupt.—So far from embarking in the Schemes of a narrow and contracted Faction ; so far from endeavouring to render himself more wealthy or eminent, by either a too complaisant Obsequiousness, or ill-judged peevish Opposition ; that to do Justice to the common Rights and Interests of his Fellow-Brethren of Mankind, was the constant Meditation of his Soul, and uninterrupted Pursuit of his Life.

As an Heritor and Proprietor of Land, he was averse from burdening and distressing his Tenants, or hindering them to enjoy the small Profits of their hard and indefatigable Industry. He looked upon it as the Height of Oppression, and as *Egyptian* Slavery, to exact Entries or Grassums from his Farmers or Husbandmen ; and to take Occasion of their Poverty, by driving them from their Possessions, or obliging them to comply with rigorous and unreasonable Proposals.—What a generous and noble Disposition was this ?——What an excellent Example of Greatness and Goodness of Heart !—How contrary to the prevailing Custom and Practice of this Part of the United Kingdom !—

The

The poor Husbandman, after he has improved his Farm by the Sweat of his Brow, by sitting up late at Night, and by going to his Labour and his Work with the sweet Perfumes of the Morning Air, justly imagines that he is to spend the Remainder of his Time with more Ease and Freedom, in laying up for his rising Family, and making the Neighbourhood happy with his Riches and Plenty. But—alas!—whilst he is thus elevated with his future and imaginary Happiness,—a Message comes from his Heritor and Master,—a high Demand is made as a Grassum or yearly Height, which doth at once overthrow the high Expectations and towering Hopes of the poor and industrious Labourer.—What a Scandal to our Country?—What a Loss to Improvement, is this Practice which prevails? And how inconsistent with that golden Rule, *Whatsoever you would that Men should do unto you, do ye the same unto them* \*.

BUT to return from this Digression. As this Nobleman was good to his Tenants, so was he kind to his Servants: He gave them that which was their Due, in Reason and Conscience, altho' they had not formally contracted for it: He treated them with Humanity and Good-Nature, and made their Life as easy as he could, consistently with the Performance of their

\* This bad Custom is as much, if not more, the Blame of Tenants than of Masters, who invidiously take Occasion of their Neighbour, by offering a higher Rent than the present Possessor pays.



their Duty: He disclaimed all arbitrary and tyrannical Power over them, and never exacted any Thing but what was agreeable to their Service: All his Commands were reasonable and just, fitted to their Strength and Capacity: All his Reproofs were expressed without Rage or Passion, without Contumely or Insult; and all his Corrections were inflicted with Tenderness and Compassion. In fine, in every Particular he acted up to the Jewish Law, Deut. xxiv. 14. *Thou shalt not oppress an hired Servant that is poor and needy, whether he be of thy Brethren, or of thy Strangers that are in the Land, within thy Gates. At his Day thou shalt give him his Hire, neither shall the Sun go down upon it, for he is poor, and setteth his Heart upon it, lest he cry against thee unto the Lord, and it be Sin unto thee.* This might have perhaps appeared to some a little too much affected and singular, had not this strict and impartial Conduct likewise been attended with the most enlarged Goodness and exalted Generosity of Heart.

His mild and benevolent Disposition, joined with the most amiable and engaging Address, never failed to attract the Esteem and Affection of all who had the Honour and Pleasure of his Acquaintance. As he was blessed with an ample and extensive Fortune, so did his liberal Soul take a peculiar Delight in doing Good, and making all easy and happy around him. The desired Request was always granted by him with such a chearful Heart, and accompanied



panied with such a benign Aspect and Gracefulness of Action, as conferred a double Favour on all whom he obliged.

HE had such a lively Sense of Humanity implanted in his Breast, that either the Sight or Report of any Scene of Misery never failed to affect him.

To be wretched was sufficient to excite his Compassion, and intitle the unhappy Person to his Beneficence and kind Relief.—The greatest Charm of his Prosperity was the Opportunity it afforded him of relieving his fellow Creatures, and being more extensively serviceable; which social Virtues have a peculiar Nobleness and Beauty attending them, and are the most essential and heroick Parts even of a good Man's Character. In fine, the generous Friend, and tender sympathizing Parent, shone forth in his Character with a dazzling Lustre, and a truly benevolent Mind enforced her Precepts with resistless Eloquence.

ADD to the forementioned good Qualifications, that of a kind and indulgent Parent, a good and affectionate Husband.—Blessed in a Consort, of an antient and illustrious Family, with whom he lived amidst all the Harmony and sweet Endearments of an uninterrupted conjugal Love.—Congenial Souls, uniting their friendly Beams, and jointly promoting the Peace and Happiness of their increasing Family.—Their Hearts, like

two living Streams, intermingling one with the other, and forming one gentle Current of pure un sullied Friendship: Nay, they were so much one, that Death itself cannot dissolve that inviolable Union of Heart and Soul, built upon the solid Foundation of Honour and Virtue.

THE next Virtue that shined in this eminent Man, was his remarkable Meekness, which is a most difficult Acquisition, considering the Peevishness of human Nature, and the frequent Temptations to Passion and Anger that occur in the Transactions of every Man's Life.—It proceeds from a Greatness and Generosity of Heart, and is itself a most noble Atchievement. *For he that is slow to Anger, is better than the Mighty; and he that ruleth his Spirit, than he that taketh a strong City.* However, this Nobleman was truly Master of this Virtue, and was never seen to be out of Humour. He looked upon Anger as a Kind of Madness, that banished Counsel, Friendship and Honesty, that turned Beauty into Deformity, and disordered the whole Constitution.

As he was free of immoderate Passion, so he avoided every Thing that had the least Appearance of Rudeness and Insolence.—He would not intermeddle unnecessarily in the Affairs of others, such as prying into their Secrets, giving Ear to Calumnies and Whispers against them, and the divulging what he might have heard to the Disadvantage of their Characters.—

He

He would by no Means impose his own Sentiments, either in religious or civil Matters, upon those he conversed with, as the Terms of Concord and Union with him; but allowed all Men the free Exercise of their own Judgment and Understanding, and valued them not so much for any Party-Notions and Opinions which they might have, as for partaking of those good Qualities and Dispositions of Mind which are the chief Excellencies of the human Nature, and the highest Accomplishments of a Christian.

HERE is a Chain of Virtues which adorned this great and noble Person, and rendred him more eminent and illustrious than all the Pride of Titles, the Splendour of Courts, or the vain Tinsel-Pomp of this perishing World.—True Goodness, wherever it exists, is the true Honour and Dignity of Men; but, when displayed with all the Advantages of high Life, must certainly shine forth with a double Brightness, and challenge universal Esteem, like *Pallas*, or *Minerva*, sitting upon a triumphal Arch, and commanding the profoundest Regard from all her Votaries passing by her upon the common Level of the Earth.

I shall not insist any longer upon this Honourable Nobleman's Character, which is beyond my Power to describe, but only take Notice of his Behaviour when upon his Death-Bed, and at the Hour of his Dissolution, which will greatly



ly confirm what I have advanced concerning him.—For the Difference betwixt good and bad Men is never so remarkable in this World, as when they are taking their last Farewel, and just stepping into Eternity. *Mark the perfect Man,* says David, *and behold the upright, for the End of that Man is Peace.* We are likewise told in Scripture, and I doubt not but every Sinner finds it to be true, that there is no Peace to the Wicked, especially when they are seized upon by Sicknes, and are approaching in their Thoughts near to Eternity: Then their drowzy Conscience awakes with as much Rage and Fierceness as a Lion out of Sleep, and all their false Peace and ill-grounded Hopes vanish in a Moment. But this was not the Case of this virtuous Person in his last Extremity\*. He discovered not the least Remorse of Conscience as he resigned his pious Soul. Though he was possessed of a most plentiful Fortune, blessed with a most loving and affectionate Lady, and unspeakably happy in a prosperous and rising Family; yet he shewed no unbecoming Regret, for leaving them and all the Joys of this World, but submitted to the good Will of God with the greatest Chearfulness and Resignation imaginable.

SUCH a Behaviour at his Exit plainly points out to us the Language of his Heart. *O blessed Jesus, I am now ready to be offered up, and*

\* Attested by a Person of Distinction and Integrity, who was present at his Death.

the Time of my Departure is at Hand. I have fought the good Fight of Faith, (tho' but a short Time in the Field) I have finished my Course. I have kept the Faith; henceforth is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, will give me at that Day. Therefore, O Death, where is thy Sting? O Grave, where is thy boasted Victory?

Now, my Brethren, was not this a truly good and righteous Person, whose Conscience could so bear him up in such a critical Season of Distress?

SURELY Moderation, good Nature, Affability, Temperance and Chastity, were the Acts of his excellent Life;—while others, with like Talents, and in like Circumstances, were either racked with Ambition, or sunk in the low and grovelling Pleasures of a debauched and luxurious Age. How did he turn his Mind to its own Improvement, in Things out of the Power of Fortune?—In Probity, in Integrity, in the Practice and Study of Justice, How silent his Passage! How pleasant his Journey! How glorious his End!

WHAT was great and noble about him, either in the Extract or Alliance of his Family, we cannot so much consider the Subject of a Funeral Oration, as the Work of a Pencil; and therefore I recommend you to his Escutcheon, where you will find the Ensigns armorial of the noblest and greatest Families of this Nation.

Now,

Now, for the Loss of such an excellent and useful Person to Society, who, of the most obdurate Heart, would not be affected, and let fall the gentle Tear, with these Words, O Death, how great was thy Triumph! How valuable was thy Conquest?—Youth and Beauty, Joy and blooming Hope, ly a Victim to thy Rage!—Those Charms, that in the Morning promised a durable Bloom, before the Evening have dropped their dazzling Beauty; the sparkling Eyes are closed and sunk in Darkness; the soft and melting Voice is for ever silent; and the Man is gone down to the Valley of the Shadow of Death. Where now shall we find such a noble and excellent Patriot?—Where such a good and affectionate Husband?—Where such a kind and tender Parent? Where such a generous and indulgent Master?—Surely this is an unspeakable and irreparable Loss to the Publick, to many of you here present, but especially to his loving and disconsolate Lady, his helpless and agreeable Children, the dear Pledges of their mutual Love!—O! deplorable Misfortune! none can reflect upon so dismal a Story, without being overwhelmed with the deepest Concern!

Here we have a memorable Demonstration of the Frailty of Man in his best Appearance, and of the Vanity and Uncertainty of all worldly Enjoyments.—Here was a Person cut down in the Prime of Life, amidst all the Vivacity and Vigour of Manhood; swimming in the Tide of Prosperity with soft and easy Gales, enjoying every Thing his Heart could desire;



desire; Health and Strength in his own Person, Peace and Contentment in his Family, Honour and Respect from all around him.

Who could have imagined that so bright and dazzling a Sun should have withdrawn his refulgent Light in the Middle of the Day, and so soon confessed the Vanity of all worldly Enjoyments?

Such an Instance of Mortality loudly inculcates our Lord's friendly Admonition. *Take ye heed, watch and pray; for ye know not when the Time is.*—We ought to look upon this, and all other Dispensations of Providence, as the kind Messengers of our heavenly Father, to rouse us from our Indolence and Inactivity, and excite us to seek after *those Things which belong to our Peace, before they be for ever hid from our Eyes.*

LET us therefore endeavour, while we have Time and Opportunity, to resemble and imitate this worthy Person, whose Character and Death we have been commemorating. *Let us live the Life of the Righteous, that our latter End may be like unto his;* that, in the very Agonies of Death, in the very Jaws of the Grave, no uneasy Thoughts may discompose us, but that we may go out of the World as this pious Person did, with all the joyful Prefages of a blessed Immortality.

LET us not, from any Pretence whatsoever, delay our Repentance, and the Reformati-

...of our lives, which make us *unhappy*, and *delay* us to  
the *Old*, *holy*, *Commandments*: For the *Uncer-*  
*tainties* of a *late* *Repentance* are so great, and  
the *Dangers* so many, that there is no *Security*  
but in a *speedy* *Amendment* and *habitual* *Ho-*  
*liness*: Now *from* us, who are in *Health* and  
*Strength*, may follow this truly excellent *Person*,  
God *Allmighty* only knows: Who of us here  
present can tell, that our *Sun* is in his *Meridian*,  
and far from his *Setting*, or that our *Candle* is  
not *sinking* into its *Socket*: Each *Day*, each  
*Hour*, and every *Moment*, bring us nearer to  
*Eternity*, and it should be our chief *Care* and  
*constant* *endeavour*, that each *Day* may bring  
us nearer to a *blessed* *Immortality*.  
Let us therefore, as we are, *work* out our *Salvation*  
with *Fear*, and with *Trembling*, while it is  
called *Day*, and *decease* our *shoes* from all  
*Filthiness* of the *Flesh* and *Spirit*, and perfect *Ho-*  
*liness* in the *Fear* of *God*. Let us exercise a *Con-*  
*fession* of *Offence* both towards *God* and to-  
wards *Man*, that we may be ready to meet the  
*Bridegroom*, whatever he shall come, from whom  
we shall receive a *glorious* *Reward*; which the  
*Language* of *Paradise*, and the *Strains* of cele-  
*stial* *Eloquence*, can only describe.  
To the *Possession* whereof, may *God* of his  
*Infinite* *Goodness* bring us all, thro' the *Mer-*  
*cies* of *Jesus* *Christ*: To whom, with the *Father*  
and the *Holy* *Ghost*, be all *Power*, *Thank-*  
*sgiving* and *Obedience*, *World* without *End*.  
Amen

